



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

this particular prophecy closely corresponds to that given in the *Orlando Furioso*, XLI, 61 ff., the new ascription is not particularly convincing.

In the appendix, the argument that Spenser probably planned his chronicle first as an independent poem is ingenious and interesting, but not much more. Since Ariosto had established this kind of complimentary genealogy as a recognized feature of the romance poem, the antecedent probability is that Spenser simply followed his lead and devised his own as an original part of his *Faery Queen*. The evidence of his having the chronicle ready to his hand, as an older and independent poem, is too slight to be of appreciable weight. There is very general danger that, in the absence of all definite knowledge about the beginnings of the *Faery Queen*, too much rein may be given to purely fanciful speculation. It has been suggested by some critic somewhere that this chronicle was the part of the poem first shown to Harvey and disapproved by him. It has also been suggested that the poem as shown to Harvey may not even have been in the famous stanza which the published version has immortalized. Such imaginings, which may of course be true, but for which we have no evidence whatever, seem hardly profitable.

R. E. NEIL DODGE.

University of Wisconsin.

NOTES

THE SOURCE OF THE STORY OF ASNETH.

My professed ignorance regarding the whereabouts of the immediate source of *The Story of Asneth*, and my proffer of the question "to those more familiar than I with the history of Hebrew literature",¹ seem to Dr. G. L. Hamilton "not a very happy suggestion."² His own communication, however, scarcely lightens whatever gloom attaches to the matter. Any good cyclopaedia will bear witness to his observation, that "the text itself" of some *Historia Assenech* "was published and commented on almost two centuries ago by Fabricius." But does this answer my question? In what respect does Fabricius's text prove superior to that found in Vincent of Beauvais, which I printed? The same essentials, especially the prayer of Asenath, common to the Greek and the English versions, are wanting in both Latin texts,³ neither of which can be the immediate Latin source of the English *Asneth*.

The Latin version in *Alphabetum Narrationum* is lugged in with even less propriety by Dr. Hamilton. It is as he himself says, a deriva-

¹ *Journal of Eng. and Germ. Phil.* X, 224 ff.

² *Ibid.*, XI, 143-144.

³ It may be stupidity on my part, but Fabricius's text appears to me a mere reprint of Vincent.

tive. Still less do his citations of unedited MSS. of *some Historia Assenech* answer my question, though they farce a footnote well⁴. No evidence as to the nature of their contents is furnished by Dr. Hamilton, merely a guess that an examination of them might show some to be "abridged," others "to contain the full text". This is a good guess, no doubt, as it is certainly an easy one. An examination of Lady Cardigan's Chaucer MS. *might* show it to contain the *Squires Tale* complete, or it might not.

My question, meanwhile, though it asks for "only a little knowledge", still awaits its answer from someone more familiar with the history of Hebrew literature than myself.

H. N. MACCRACKEN.

⁴ And yet not well. In the way of footnotes one may cavil on the ninth part of a hair. Dr. Hamilton's reference to Schankl in vol. 124 of the *Wien. Akad. d. Wiss.* should be to Abhandlung III, not I, and no mention of Assenech appears on p. 11, to which he directs us. After the figures "136, V, 6" in the same note read a semi-colon for a comma; otherwise you will search in vain.

"COMMENDATION" IN THE WANDERER.

Mr. Laurence M. Larson of the University of Illinois has kindly drawn my attention to his valuable article on "The Household of the Norwegian Kings" in *The American Historical Review*, XIII, 439-479, (April, 1908) and particularly to the footnote (p. 461), in which he has anticipated my interpretation (in the January, 1912, number of the JOURNAL) of the Old English *Wanderer*, 41-44, as "the earliest complete record of a most important ceremony." I greatly regret my oversight. May I add that Mr. Larson's earlier arrival at this goal of "Commendation" has a twofold interest for me: first, because his different method of approach from the starting point of the Old Norse Court Law increases my conviction of the truth of what he will permit me to call our solution of the *Wanderer* lines; and secondly, because new support is thus indirectly given to the explanation of the phrase, *Hand ofer hēafod*, which was, of course, the main contention of my little article. Blessed be all those who say our good things before us!

FREDERICK TUPPER, JR.